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JULY, 1952 - 30c per copy

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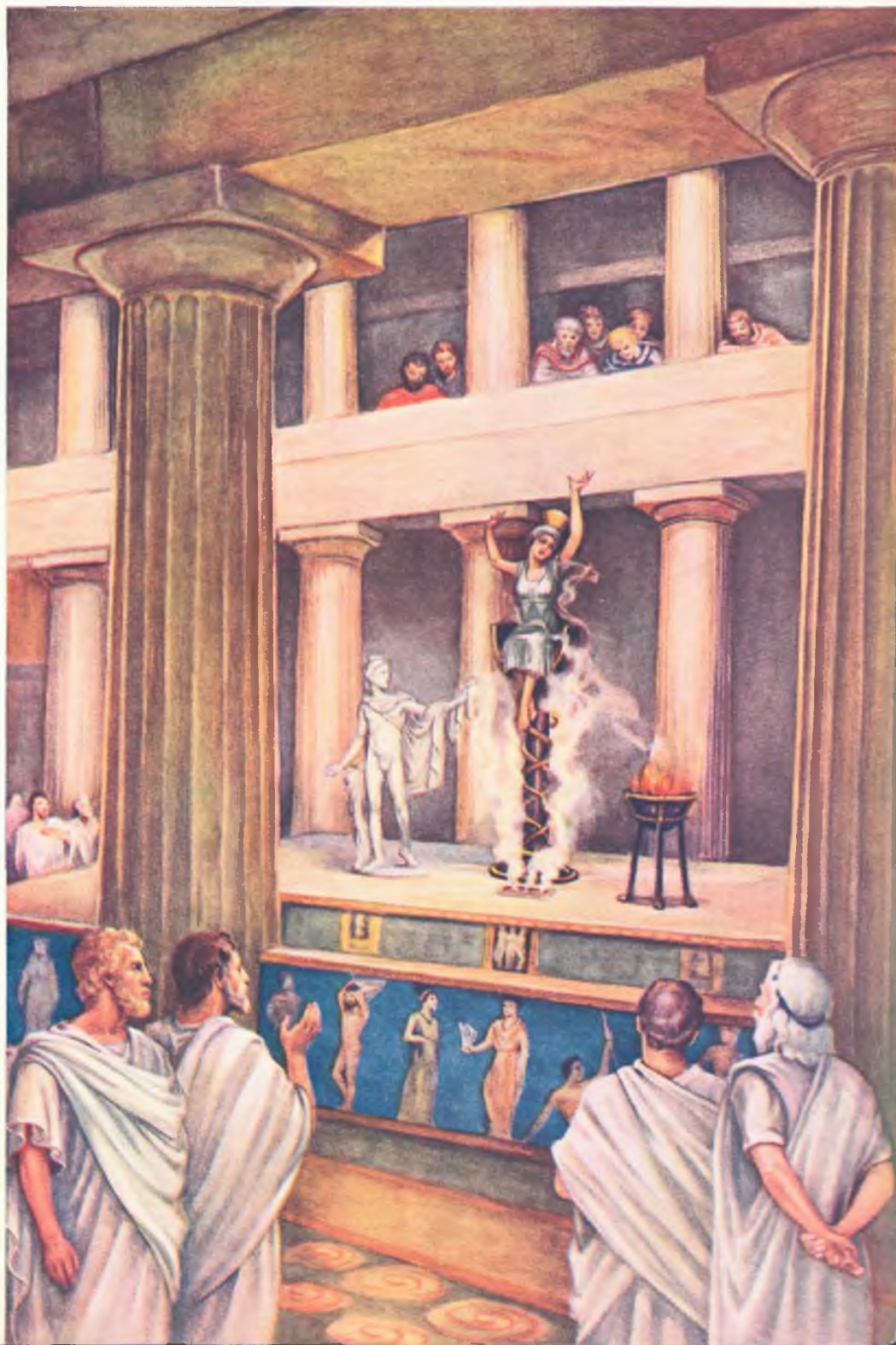
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SAN JOSE, CALIFORNIA, U. S. A.



THE INSTITUTION BEHIND THIS ANNOUNCEMENT



DR. H. SPENCER LEWIS

One of the last photographs taken of the late Imperator, whose transition occurred on August 2, 1939. He is seen wearing the symbolic ring of his office. This photograph is in commemoration of the anniversary of his great initiation. (See page 247)

We Are Here... Why?



IS THERE a mother who has never gazed down on the innocent babe nestled in her arms and wondered — what does the morrow hold for him? Was there ever a man who has not asked himself, "*Is this my destiny?*" — who has not had, at some time, the lurking fear that he has chosen the wrong career? Must chance decree your fate? Is it not time that humanity ceased plunging into darkness, into the unknown of life, hoping to seize the skirts of passing opportunity? There is no man more confident of what the years will bring him — no woman more happy — than the one who has found Self, who *knows* his purpose in life and how it can be attained. You can have no greater joy than doing the things you are best suited for. Success comes only to those who find play in their labor. There is no question more intimate, or problem more vital to your welfare, than *why you are here*, and how you can make the best of it.

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The ROSICRUCIANS

ROSICRUCIAN PARK
SAN JOSE, CALIFORNIA

ROSICRUCIAN DIGEST

COVERS THE WORLD

THE OFFICIAL INTERNATIONAL ROSICRUCIAN MAGAZINE OF THE WORLD-WIDE ROSICRUCIAN ORDER

Vol. XXX

JULY, 1952

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Subscription to the Rosicrucian Digest, Three Dollars per year. Single copies thirty cents.

Entered as Second Class Matter at the Post Office at San Jose, California, under Section 1103 of the U. S. Postal Act of Oct. 3, 1917.

Changes of address must reach us by the tenth of the month preceding date of issue.

Statements made in this publication are not the official expression of the organization or its officers unless stated to be official communications.

Published Monthly by the Supreme Council of

THE ROSICRUCIAN ORDER—AMORC

ROSICRUCIAN PARK

SAN JOSE, CALIFORNIA

EDITOR: Frances Vejtasa

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THE THOUGHT OF THE MONTH

WHAT IS THE GOOD LIFE?

By THE IMPERATOR



AMONG the inquiries naturally directed to a philosophical Order is the question: "From the Rosicrucian viewpoint, what is the good life?" That there is an *absolute good life*, as so many persons believe, is a hyperbole.

The *good* of life, if it is to be accepted as such, is a matter of the individual's pleasures. To the scholar there are certain "goods," which life would need to include; but they would mean less to the Epicurean. The artist, the religionist, and the scientist would each have certain ends as their summum bonum which would deviate from the ideals of others. The particulars constituting the good life, then, are wholly individual, and consequently exceedingly varied.

The particular ideals that constitute *good* to the individual can, however, be fitted into a structure that is the nearest approach to a theoretical good life. This structure is triune in nature. Its three parts are the *moral*, the *intellectual*, and the *social*. No man who thinks, whether a religionist or not, will deny that he is subservient to a Cosmic matrix of phenomena, forces, and so-called natural laws which control his personal powers. Some of the world's greatest conquerors before whom nations and peoples have bowed, have in their devotions acknowledged a God, a Mind or, at least, an order beyond their control. Any observing individual finds from intimate experience that conformity to the laws and forces of nature, rather than opposition to them, is productive of greater personal gains. One does not have to believe in God; he may

have a wholly mechanistic concept of the universe, and yet he must conceive the need to coordinate his own activities with those activities that are more infinite.

Another word for the necessity of this agreement with the Cosmic is *harmony*. This harmony with the phenomena of life and its universal expression is experienced to a greater extent by some persons than by others. To oppose the harmonious relationship with the Cosmic fabric may cause sensations which are either subtle or quite objective. To place a finger in a fire brings immediate pain, and as well a consciousness of the contributing cause. Thoughts, however, attitudes of mind which engender emotions and disturb the psychic side of our being, are not always directly related by us to the disturbances we experience. The subjective aspects of this inharmony with our Cosmic relationship are more difficult to discover. They are often concealed by momentary, intense, sensual pleasures. Thus a man who is ashamed of a deed he has committed may temporarily suppress his remorse by resorting to some form of intoxication. As soon, however, as that stimulus diminishes, then there arises again in consciousness the subjective provocation of his discomfiture.

Morality

This consciousness of our harmony or inharmony with the Cosmic is translated into terms of behavior and self-restraint by the individual. This, then, is the moral life of the individual, or, his *conscience*. Just as opposing a physical force may bring us physical pain, so the finer aspect of this harmony, the

evaluation of our conduct, may bring psychic pain—as guilt or remorse. Again, just as some individuals may endure more pain than others, so, too, some are more sensitive to the psychic pain, or “pangs of conscience.”

Conscience, or the moral life, needs to be developed. We can cultivate this sense of inner harmony and of righteousness. As we do so, we enlarge upon some adopted code of behavior and conform to it. The taboos or code of restrictions of a primitive people are usually much fewer than those of civilized man; however, a primitive person often conforms to his taboos more than we do. The taboos being few, they correspond to more commonly experienced psychic impulses. It must be apparent, then, that *morality*, abidance by not just physical satisfactions, but a code that frees one from a personal sense of guilt and wrongdoing, is essential to a *good life*. No matter how affluent or influential we may become, life, to us, is not good in providing thorough happiness if we have lost respect for ourselves.

Intellect

It is a moot question as to whether animals think. There are philosophers and psychologists who say that animals are incapable of thought as we know it, that is, reasoning and the exercise of judgment. However, others have sought to demonstrate the use of this mental faculty on the part of the higher animals, and even as to insects. At present, at least, the human is the most intelligent animal of which we have knowledge. To fail to exercise that faculty is to deny oneself a great good in life.

There is an intellectual satisfaction in fulfilling mental desires just as there is in the gratification of the desires of the body. The intellectual or mental desires are ideals, the result of the creative power of the mind. The life of an artist, a scientist, or an inventor would be a void if each could not strive to attain what he conceives intellectually. To seek to understand, to find the relationship between the realities of our environment and existence, is a fulfillment of the function of the human intellect.

Man is more than a being that involuntarily responds to the conditions

of his surroundings. He may, and should, *create* a world within the one in which he finds himself. To man, life should be more than animation, or conscious existence. Of all the beings known to us, man is outstanding in his ability to be *purposeful*. In this accomplishment of purpose, we are different from the Supreme Being, for God has put no purpose beyond the reality of His own nature. Man, however, can set a purpose, or an end, for his actions. He considers himself causative. He makes the greater life, or the phenomenon of existence, serve him. If he fails to reason and to imagine, to create in some form, he is depriving himself of a great portion of the good life.

Sociability

Man is also a gregarious being. He cannot enjoy the full harmony of his Cosmic unity by living as a recluse. The moral and intellectual sides of the structure of the good life depend upon his association with others of his own kind. He can only satisfy his moral impulses by adapting them to the needs and desires of his fellows. In aiding others he finds that gratification, that necessary contribution to his moral pleasure, or good. Most of that which men create in the employment of their mind is contingent upon its value to other members of the human family. The artist, the cabinetmaker, the singer, the poet, the goldsmith, the machinist: all of these create to *serve*, whether they realize it or not. Their pleasure is derived psychologically from the admiration of others for their work. We are not happy in what we create until we are assured that we have excelled—through the complimentary remarks received from others. The ego is nourished by being acknowledged. It is acknowledged only when it is singled out for recognition. Although we need each other, we are separate entities in the consciousness of ourselves.

It must be obvious that the man who withdraws from society, or who is anti-social and obstructs society's harmonious relationships, is by such acts putting himself beyond the pale of the good life. Only as we work for the collective good of social relationships do we have a theater for the full expression of our



being. The individual must coordinate his moral impulses and his intellectual activities with the general welfare of other humans. In doing this, he widens the scope of his own achievements and enlarges the potentialities for his own happiness.

The *good life*, then, from the Rosicrucian point of view, is this structure of moral, intellectual, and social harmony. This trinity allows for individual interpretation of the particular *goods* which can be fitted into its framework.



Progressive Change

By DR. VIVIAN M. CORNER, F. R. C.



THAT man comprehends as a beginning and an ending are but changes in an endless chain of changes. Man watches his fellow man pass through a state of change which he calls *death*. To his mortal consciousness of time and space the beginning was birth and the end is death. Sometimes he feels the Truth deep within, saying, "It is not so." He casts the thought aside as unprovable. That is his mistake. There is his urge to seek, but he casts it aside for the visible things of materialistic science.

Death is a transition from one phase of existence to another, each phase dependent upon the experiences gained and lessons learned. Even the mass of matter which composes the body merely changes from one state of matter to another. Nature, in her economy, always utilizes it in whatever way it may change, from worm to butterfly.

Nothing can remain static. It must move within the ONE, the Whole. It must move forward in progressive change, or be used up in the economy of nature to make way for progress. There is either integration or disintegration by process of everlasting change.

Man seemingly has been static, living in a negative phase of greed, distrust,

and racial chaos. Corruption, hatred, greed, and wars are all merely changes. Men are being used up and exhausted by nature in a very subtle way. They have neglected the spiral of spiritual growth for that of materialistic generation. They have sat upon the peak of degenerative materialism, while the never-ceasing action of nature has been undermining their foundation. The more they try in negative thought, the more confused they become.

However, there is hope. Those now living in the valley of darkness will experience and re-experience their mistakes, and through the endless states of change they will eventually arrive on the spiral of spiritual living. Their natures pass through the fires of universal purification until evil is removed through the process of eternal change.

Catastrophes that are happening today, whether in personal life, or in communal, national, or international life, must happen. They are nature's tools of change, the fires of experience, the results of causes. It must be so. Changes must occur and obstacles be removed so that growth of truth can proceed. Man will blunder until he learns through the everlasting processes of change, of going and returning, until he realizes his ONENESS with his fellow men.

In Memoriam

THE world's oldest religious and philosophical doctrine is the immortality of the soul. It is likewise one of the most controversial in challenging the mind of man. There are those who deny it, and those who conceive it as the periodic return of the soul to mortal form; there are those who think of it as a continuation of the earthly personality elsewhere, and those who think of it as the exalted self absorbed again into the Absolute.

Aside from these traditional beliefs and conceptions, there is a form of immortality that all men can agree upon. It is ageless *human achievement*. Man lives far beyond his earthly span in the results of his labors. With the passing of time, in the immortality of their creations, artists, poets, musicians, philosophers, and scientists have become known far better than during their mortal existence. One of those whose works have made him an immortal is our late Emperor, Dr. H. Spencer Lewis. His ideals and philosophical conceptions live in the minds of many thousands whom he inspired. What they have achieved as a result of his guidance are monuments down through the years to his memory.

Every expansion of this jurisdiction of the Rosicrucian Order, AMORC, each new inclusion of principles in its teachings, is a testimony to the foundation which Dr. Lewis laid in the early cycle of this jurisdiction. There is no greater immortality to be enjoyed than that man live again enshrined in the hearts and minds of those who succeed him.

It was the wish of the late Emperor that his earthly remains be interred in the Amenhotep Shrine in Rosicrucian Park—that they be placed beneath a simple triangular monument. His transition occurred on August 2, 1939. Since that time it has been the custom for a brief meditation period and informal ceremony to be conducted in the shrine on the anniversary of his transition, by officers of the Supreme and Grand Lodges. *Rosicrucian members everywhere* are asked, if possible, to participate in this ceremony, to pause in a moment of meditation upon the life of this great humanitarian, at the exact hour of his transition. This will be Saturday, August 2, at 3:15 p. m., Pacific Standard Time.





The Purpose Behind Curses

By DR. H. SPENCER LEWIS, F. R. C.

(From *Rosicrucian Digest*, April, 1933)

Since thousands of readers of the *Rosicrucian Digest* have not read many of the earlier articles of our late Emperor, Dr. H. Spencer Lewis, we adopted the editorial policy of publishing each month one of his outstanding articles, so that his thoughts would continue to reside within the pages of this publication.



THROUGHOUT ancient esoteric or spiritual literature there are two interesting features that continuously remind the investigator that a great field of knowledge very popular in the past has been eliminated from our present education, or that a misunderstanding of some ancient principles of mysticism has been completely eliminated and its place taken by a better understanding of the principles involved.

These two great features are those of incantation or chanting, and the pronouncement of eternal curses. The two things are very greatly related in many places and in many incidents of the past, and really in a fundamental sense the two are related in their mystical principles.

Perhaps the origin and practice of pronouncing curses upon others is the more fascinating and interesting, and we may profit a lot by delving into this subject. As we turn through the sacred literature of the Christians and read through both the Old and the New Testament, we find many explanations that intimate that among the Jewish people, and most likely among all other races with whom they came in contact, the proclaiming of a curse upon an

individual or group of individuals, upon a sect, a race, or a nation, was quite popular. In the ancient beliefs of the centuries preceding the Christian Era it must have been quite common among the uneducated and those only slightly educated to put a curse upon another person, or upon a group of persons, for almost any reason. It is apparent that these persons had great faith in the curses thus pronounced.

The present Western world profane expression of "damn you," is but a relic of a longer formula of damnation that has come to us from many lands in ancient times. It is the relic of a personal curse put upon another with the absolute faith and belief that it would be fulfilled. We read that in ancient times when a person was provoked to the extent of issuing a curse or damnation upon another, the one so cursed would tremble and go running away from the presence of the other as though a terrible disease or some frightful magic spell was being put on him. For days and days he would tremble in horror, expecting every moment that some dreaded thing would occur to him as the first stage in the fulfillment of the curse. And it is recorded that many persons would go insane or drop lifeless from a condition that we would call a heart attack or paralysis due to a stroke or something of the kind.

We read also in ancient literature that very often the curses would be in the nature of strange conditions that would be visited upon another. We read where one person displeased with another would say, "Thou shalt turn into salt!"; another would say, "Thou shalt become a cloud and rise into the air and disappear!"; another would say, "Thou shalt suffer pain in thy belly and crawl on the ground for the rest of thy days in agony!" Many times the curse included the changing of the person into various kinds of animals, especially those which were the popularly hated or despised animals, and never one that was of the sacred class of animals. All sorts of diseases were included in these curses. Perhaps the most popular curse was that of wishing that the evil eye would come upon the one that was hated.

Now with the belief in curses there was an accompanying belief in good conditions and beneficial changes that might come upon persons. Many of the pleasantries of the day reflected the white magic conditions instead of the black magic ones. If someone brought another a good piece of news or rendered some service that was of extraordinary help at a crucial time the person benefited might say to the other, "May youth come upon thee!"; another might say, "May all thy wishes be fulfilled!"; still another might say, "May twins be brought unto thee to serve thee well!" Despite the fact that in those days with much poverty it was quite a care for an average family or a poor family to raise many children, it was not considered as an evil omen to wish someone else a pair of twins or even triplets, because as soon as children were able to walk, support themselves in an upstanding position, they were put to work, and helped to earn an income, or at least helped to earn food and water required by the family. Therefore, children became a valued asset, to the father especially. In many such cases a child was likened to a camel or some other beast of burden that would serve in a material way.

Wars Fought Mentally

With the idea of individual curses being easily placed upon those who caused any sorrow, grief, or incon-

venience, there naturally developed the idea that a similar curse could be placed upon a group of persons, or a nation, a sect or a clan. Many armies were cursed by those whom they were persecuting. When the Assyrians made many attacks upon the Egyptians, the Egyptians would hide themselves in tombs and temples at night, and wait for the midnight hour, and then in unison chant and sing such incantations as included curses upon the Assyrian army.

It is recorded that the Assyrian army after having struggled for many weeks in its approach upon a certain part of Egypt halted overnight on the edge of the desert before making its final entrance into the Valley of the Nile and taking possession of valuable land on the opposite side of the Nile. In the valley that was to be occupied, the Egyptians assembled at midnight and prayed to their various gods that a curse might be put on the Assyrian army.

The curse was that they might walk into the blackness of the night instead of the sunlight of the day. It was a peculiar curse and judging from all records it would appear to have been the first and only time it was ever used, but from the apparent success it was strange that it was not used more often in the wars that followed. The record says that a few hours after the prayers were uttered and the curses set upon the Assyrian army, the army rose from its sleeping position on the desert and started to march, believing it was going toward the Nile, and toward its victory, but instead it had reversed its position in the darkness of the night and tramped backward toward the point from which it came. That army was lost in the open space of the desert in the face of a huge sandstorm that obliterated all its tracks and marks, and it was never heard of again. Be that as it may, we can presume that it is true that the army that was expected did not arrive, due to some strange cause, and we can plainly see that such an incident as this gave great encouragement to the use of curses.

Precautionary Defenses

The curses were not always placed upon those who had just committed some evil or were about to do so. Very



often these curses were of the future tense, and related to people and conditions far into the future, and even unknown to those who pronounced the curses. It was quite common for persons to make curses in the form of future contingencies, much like men and women of today make wills and testaments setting forth what is to be done sometime in the future or on the occasion of their transition. We find records where persons who suspected that their bodies might not be properly treated after death, and that their worldly things might be used for selfish purposes, instead of building themselves a tomb would write out in stone on the front of their humble huts the carved characters that contained a curse like this: "On my death may the dogs growl in the belly of him who robs me of my material things, and fails to give me a proper tomb and protection." Another such dire catastrophe was ordained in the following condition, "May the fevers and fires of disease burn in the body of him who fails to use my golden casket for the proper distribution of my treasures, and the proper care of my body at my death."

Should we be surprised, then, to find that these same ancient peoples, not only of Egypt but of India and other lands, had curses which they decreed as dire conditions to come upon those who desecrated their burial places? In other words, if these ancient peoples were ready to place a curse on any who failed to give them proper burial, should we be surprised that they often had a curse that they also would put upon those who would rob such a burial place, or desecrate it, or bring insult or injury to it?

And so the ancients, especially in the priesthoods, where much ceremony was held in regard to burial and entombment of kings or wealthy persons, had provisions for the protection of these wealthy tombs running far into the future generations. In the first place, the ancients both in their superstitious and ignorant priesthood studies and in their highly scientific and enlightened investigations had the same idea regarding the future of the universe. They used the term, "For ever and ever eternally." There never seemed to be the least idea of an end coming to

time. Therefore, time was endless, and endless in a greater sense than we conceive it now. For this reason when a tomb was built in which to place or conceal the body of a great king, a great priest, or a member of the royal family, it was cut or built out of solid rock, and so arranged that the mummy in the casket and the casket itself would be preserved not for a few hundred years or a few thousand years, but for all time eternally.

Time Eternal

That idea of eternal time carried the concept far beyond the limitation of thousands and thousands of years. It is said that most of the cemeteries built in the Western world today are superficially built because very few of those who build them, and certainly only a few of those who are purchasers of lots or plots in these cemeteries, expect that there will be anything remaining of such cemeteries after a few hundred years. It is said that the longest one can expect the caskets and the monuments and other parts of the cemeteries to remain intact, or in worth while condition, is a thousand years. Anything expected to last longer than that is mere nonsense, unless one is referring to the existence of a lot of decayed and torn stones serving no useful purpose. However, to the Egyptians a thousand years would be but a minute or two. They would not have gone to the trouble of turning a body into a mummy, or cutting and carving by hand such magnificent caskets, or building wonderful tombs with such unusual decorations, if they had not believed that these tombs, caskets, and mummies would remain intact so far as nature and her elements are concerned for many, many years.

In fact, the only thing that the ancients were concerned about in the preservation of the tombs and bodies was the desecrating, pilfering, and robbing on the part of human beings. In the first place, they were sure that their many gods and goddesses would look after the physical part of such structures. They had learned which of the various stones and goods remained after hundreds of years of the attacks of the elements. They knew which stones could be put into the form of a build-

ing, and stand the sandstorms and the piling up of the sands for ages to come. They knew which metals and kind of woods would stand all of nature's destructive and rotting processes the longest.

The only unknown element in the whole matter was that of the destructive human hand. When it might come, and why it might come to any temple, or any part of a temple or tomb, was something they could not foresee. In order, therefore, that their tombs and sacred places might be protected against human destruction and human pilferation, they always closed such tombs with great ceremonies, which included incantations and prayers containing curses upon those future individuals or groups of individuals who might break into the tomb, injure it, desecrate any of its contents, or remove any of its contents for purely personal, selfish, or other unholy reasons.

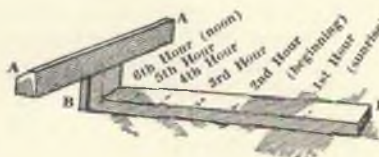
We need not enter into the nature of these curses, nor need we discuss at the present time the likelihood of any of the curses being fulfilled just because they were entered into. Neither shall we discuss the probability of man's ability to bring a future curse upon some unknown person, or group of persons. All we have to go by are facts, and these facts show that in each case where at the closing of a tomb or burial place, or other sacred, secret chamber, a curse was carved upon the door, or over the doorway, and this doorway was later broken down or injured by future races or groups of persons for the purpose of selfishly or commercially extracting any wealth, the curse has been made manifest without limitation, restriction, and without the least discrimination of any kind, and without exception.

Deeds Evaluated

In some of the most notable cases where Egypt's most magnificent tombs have been broken into and entered solely for the purpose of extracting material things to be sold for personal gain or personal profit to those who did the extracting, everyone engaged in the process of thus commercializing the sacred tomb has suffered from a strange and peculiar disease or a strange and peculiar condition that has come upon

(Continued on next page)

It Began In Egypt



MEASUREMENT OF TIME

By JAMES C. FRENCH, M. A., F. R. C.
Curator, Rosicrucian Egyptian Museum

THE ancient Egyptians were the inventors of the oldest clock in the world, a shadow clock. Because Egypt is a sunny country, it is certain that the shadow clock became a popular method of measuring time.

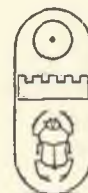
Early in the morning at sunrise, the crossbar of the instrument was placed facing the east so that its shadow would fall on the long arm at the place marked "1st Hour" (the first of the six hours to the noon hour.) As soon as the shadow of the sun reached the crossbar marking the noon hour, the instrument was at once turned around facing the afternoon sun and allowing it to cast its lengthening shadow on the long arm, measuring the time till sunset.

According to Breasted, it was from such a beginning that the twelve-hour day attained its use in Europe. The oldest of these clocks is 3400 years old and bears the name of Thutmose III. It is interesting to note that nearly a thousand years later the Greeks began to use the same kind of clock.

The ancient Egyptians developed still another method of measuring time, based on the rate of time it took water to flow from a small hole in the bottom of a container. The container was filled and then the water was allowed to gradually escape. As the level of the water fell, the hours were read on a scale which had been worked out on the inside wall of the container.

This water clock was generally constructed in the form of a seated ape or cynocephalus, an animal important in the symbology of the god Thoth considered by the Egyptians to be the measurer of the time of both gods and men.

The Rosicrucian Egyptian Museum has several rare representations of the cynocephalus in its collection, dating back thousands of years.



THE PURPOSE BEHIND CURSES

(Continued from page 251)

him and taken him from this earth plane before all of his selfish purposes could be fulfilled.

On the other hand, other tombs just as sacred, and with just as great wealth, and containing the same curses upon the tomb, have been entered by scientists not for the purpose of extracting things for sale, but for the purpose of reverently and sacredly copying the beautiful rituals, photographing the beautiful paintings, and bringing out into light the knowledge and wisdom contained in these places, and taking some of the sacred relics and giving them away to museums and places that would not commercialize them, such as our own museum in San Jose. In such cases not one of the excavators, not one of the scientists, or workers, and not one of the recipients of the relics has suffered any unusual disease or disaster, or in any way has been deterred in continuing the researches in other tombs in other localities.

From the human point of view these ancients felt justified in the curses which they placed upon others. We build tombs and mausoleums today for the protection of the bodies that

have become lifeless, and in the case of eminent characters we put guards around such tombs, and take every means to protect them against intrusion. If we knew of any way whereby through some emblem over the doorway we could insure the tomb against any future intrusion, or could bring about an automatic and proper punishment of anyone who made such an intrusion, we probably would do it. We do not think of it as a curse, but as a means of protecting that which we honor and respect.

The ancients had a right to reverently and respectfully entomb the bodies of those whom they loved. They had every right to use every means they knew of to protect these bodies long into the future. They had every right to do that which they believed was the ethical and moral way to protect the tomb.

The study of these curses as ancient benedictions or ancient warnings is intensely interesting, but we may never know the truth of them until we can free ourselves from our modern superstitions and view the ancient truths and superstitions in an unbiased way.



FRANCE COMPLETES THE TRIANGLE


The *Rosicrucian Digest*, *El Rosacruz*, and now *La Rose-Croix*! Our new French magazine, like its sister editions, is printed with full-color cover pages. Its pages are devoted to articles on mysticism, philosophy, the sciences, and the arts. Striking photographs of unusual subjects are included. Though like the *Rosicrucian Digest* in appearance and style, it is entirely in the *French language*. Its contents are written by French mystical writers.

The international spirit of the Rosicrucian Order passes another milestone with the release of *La Rose-Croix*. Printed in France, it is available to anyone who wishes to subscribe. As large as the *Rosicrucian Digest*, and published bimonthly, its subscription rate for one year is still but 600 francs (\$1.74).


Subscriptions may be had by remitting directly to: Editions Rosicruciennes, 56 Rue Gambetta, Villeneuve-Saint-Georges (Seine & Oise), France. If you have a friend who prefers and enjoys his reading in the French language, send him or her a gift of the all new, attractive *La Rose-Croix*.

*The
Rosicrucian
Digest
July
1952*

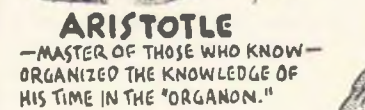
“OPEN MINDS” - - - By Ben Finger, Jr.



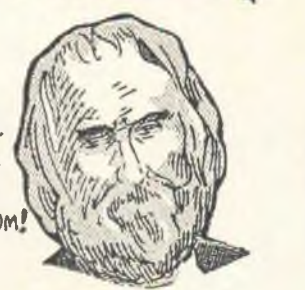
PERICLES
SURROUNDED HIMSELF WITH A SCINTILLANT CIRCLE OF ARTISTS AND SCHOLARS TO LAUNCH THE ATHENIAN GOLDEN AGE. HE ENDEAVORED TO LIFT THE PEOPLE TO HIS OWN WISDOM. "FIRST WE HAVE STRIVEN TO BE FREE," HE SAID, "AND NEXT TO BE HAPPY."




EURIPIDES
IN HIS "MEDEA" STRESSES THE EQUALITY OF THE SEXES. "TROIAN WOMEN" INDICTS WAR. THE GREAT DRAMATIST DEPICTS SLAVES AS HUMAN BEINGS, GLORIFIES FREEDOM!




ARISTOTLE
—MASTER OF THOSE WHO KNOW— ORGANIZED THE KNOWLEDGE OF HIS TIME IN THE "ORGANON."






SOCRATES
TAUGHT MANKIND TO HONOR CANDID, OPEN-MINDED CRITICAL THOUGHT!



PLATO
IN HIS "LYSIS" STRESSES THE ULTIMATE FULFILLMENT INVOLVED IN A BEAUTIFUL HUMAN LIFE. THE IDEAL SOCIETY OF THIS MODERN MIND WOULD EQUALIZE THE SEXES.



ESCHYLUS said:
"I HOLD MY OWN MIND AND THINK APART FROM OTHER MEN." THE OLD MYTH OF THE FIRE-BRINGER HAS BEST EXPRESSION IN HIS "PROMETHEUS BOUND." PROMETHEUS SYMBOLIZES THE UNCONQUERABLE MIND.

Ben Finger Jr.

To have political freedom does not give us freedom when our mind is not free. An automobile does not create freedom of movement, because it is a mere machine. When I myself am free, I can use the automobile for the purpose of my freedom.—TAGORE





Painting Creatively

By ORONZO ABBATECOLA

A man doesn't learn to understand anything unless he loves it.

—GOETHE



THE defense of a present-day artist lies in the realization of one single principle, namely, that modern art is both too near and too far away for anyone to evaluate it properly. The value of an artist's contribution is in his creative process.

In an epoch of uncertainty, it is easy to accept various errors committed by a "human creator." Therefore, whatever one does, be it good or bad, true or false, beautiful or ugly, does not constitute a true standard as judged by a society suffering from confusion of values and from prejudice. This same confusion is often mirrored in the work of an artist. We live in an age of manufactured pleasure and artificial entertainment.

All these things beget distraction and confusion. We cannot wonder that a touch of this chaotic condition is infused into the creative work of our time. Modern art is looked upon by many as nothing more than a temporary annoyance. It should be viewed not with belligerence but with a mind open to progress—the same as progress in music, literature, and in modern social conditions.

Everything in life has something more than the senses reveal. It has a radiance, a glow, and a magic. Art has an emotionally expressive function. An artist seeks to reveal his inner development through painting. The painting

may not be articulate as words would make it, but if it strikes the same or similar emotional reflex in its beholder, it is a true work of art and will live. A great painting must be able to touch the deeper consciousness, especially of the philosopher and mystic. It must speak inwardly and in spiritual values, in terms of line and color, expressing feelings rather than the outside appearance of things.

An artist has discovered in himself the true equilibrium between intelligence and sensitiveness. These two qualities must not be confused with the spiritual values on which the pureness of the work depends. The equilibrium in a work of art demands a technical experience and an artistic maturity. Such values are not easy to define.

Whenever a painting lives, it is because it contains an extraordinary wealth of symbolism, and a richness of fantasy. Such paintings when approached can be read and their symbols can be interpreted.

The influx of symbolism into the arts did not have an immediate effect, perhaps because impressionism had just emerged, basing its main law upon the vibratory rate of color rather than upon imagination—the unequivocal foundation of symbolism. Every new experimental art has to complete its own course before it fully establishes itself. Only today in painting do we feel the effect of this spiritual movement which created the icons of the eternal religion—the religion of beauty.

It is the duty of the critic to close the gap between the artist and the public. Confucius said: It is man that makes truth great, not truth that makes man great.

Realistic, Idealistic, Classical

What then is the creative process of a work of art? Many artists are asking this question in order to orientate themselves and their style, which might be grouped into three definite categories: realistic, idealistic, and classical.

Here is the dilemma! It is necessary to imagine and invent the painting, and to learn from nature her vocabulary. It is likewise necessary to see the painting in the real—that is, to paint an object or a situation as it really is, thereby endeavoring to extract the plastic elements of the objects painted.

A work of art may, however, be produced without the realistic models, even if they are an important element in the art of painting.

The first preoccupation of an artist, therefore, is to arrive at the artistic with every possible means and at all cost. In this manner every artist tries to express himself in his own exclusive and characteristic way.

Art tends always to extract from the mind just as much as it elicits from the object under contemplation. And the lesson that any person must learn from the doctrine of art—as expression—is that such expression is more subjective than objective, and more aesthetic or idealistic than realistic.

The ingenuity of many artists is often great, in believing that if they go to nature with a piece of canvas, brushes, and some pigments, they will immediately find the necessary means to make a painting.

An artist may create in the spirit of a universal aesthetic experience, and produce an appreciated work. But the individuality of the creator is what counts. For this reason *pure art is a form of expression having the validity of universal aesthetic expression*. This is what we also call the objectification of an inward form—that is, unique, personal, and humanistic values.

It is true, however, that, in the ardor of his seeking, an artist of quality

is able to find—after many brainstorm—*the rhythm of the lines seen, and the colors which can express, even without his knowing it, what is going on within his own being*. And experience recognizes when it is there—*this exceptional thing*—and so all the modern researches which have been made lead to the fact that a *certainly*, which a work of art in general must possess, *must be there and cannot be improvised*. Expression comes about by means of imagination.

A work of art must contain thought and at the same time there must exist *within the artist and not outside of him* that which he desires to project on canvas.

The imagination of an artist consists of “realizing” objects, as Cézanne called it. It should be borne in mind that an artist’s desire is to give a concrete exemplification of what he feels intuitively. This modern ideal is contrary to the academic or classical method which is chiefly photographic or realistic.

Art is that kind of expression which can be realized by the senses in the actual order of space and time. It should be recognized that all art is expression but not all expression is art.

Motive and Imitation

As an argument against imitation, *it is more convincing to affirm that the motive within the mind of a true artist is indeed a thing far more creative than imitative*. Hence, to the apostles of art, the theory of imitation will appear—most of the time—as doubtful. They might insist again that art has carried out the general spirit of nature. At any rate then, the general admission of the naturalness of true art is far from the dictum: “Art is the imitation of nature.”

What art should do is to produce a *certain significant impression of natural forms after these have filtered through the maze of the artist’s mind*, and not to reproduce these photographically or mechanically.

Psychologically speaking, in the form of personal perception, after the possible method of imitation is scrutinized, it would appear that the artist can hardly copy what actually exists within nature, since this is given to him indirectly.

Nature has said: “As I am a creator



in my vast spheres, so be thou a creator in thine."

Instead of the theory of imitation of forms of nature, which is in substance the form of photographically living, we shall have in addition all the complicated psycho-physical apparatus of the artist's mind.

Art should express something in the objects as well as in the artist's perception of them. It is the act of bringing out the quality of both the things as they occur in nature and the thought which transforms them according to some acceptable aesthetic manner. Art should always possess a certain touch of superabundance; otherwise, there is no art.

It has been felt and recognized that the spirit of art is expression. The artist must select from among the more obvious and palpable things of nature, especially since these have a bearing upon human life.

The purpose of art should be associated with the social conditions of the people and the epoch in which the artist lives. Despite dissents and contradictions by which the apostles of art strengthen themselves for a complete return to pure art as a copy of nature, there is the need of aesthetic precedence and revivification.

"*Art is an aesthetic echo and a painting is an aesthetic echo of the artist's experience,*" said Duchamp, painter of the modern school.

It is most important for a painting to possess aesthetic unity. Aesthetic unity is the thing to be sought in the painting

itself and not what it suggests to you personally.

A new feeling in today's art is penetrating people's consciousness. We cannot deny it. This is recognized as *aesthetic*. It has brought to justice endless prejudices, and many errors previously committed must necessarily be cured by it.

Whoever wishes to refresh his cultural reflections on art problems must recapture the aesthetic principles. The knowledge of aesthetics, as any other knowledge of a spiritual order, can be merely historical. Familiarity with aesthetic history is therefore essential to an art student.

The aesthetic task is to find out the common denominator or the essential quality of any work of art, such as painting, music, architecture, sculpture, and poetry. These are to be considered as works of art by determination of the idea of the art per se.

To create a form is the task of imagination; and what is truly our intent is to inject aesthetics and not imitation into forms to be created.

The creative imagination in a work of art should not be sheltered against reality; on the contrary, it should penetrate reality and gather from it the vision that would identify it with the means which the artist employed, thereby revealing what he took from reality and what he took from his own self.

The external world of experience is given to man by way of his feelings. Imagination supplies that soul activity which achieves a synthesis of the artist's experiences.

HAVE YOU MEMORY TROUBLE?

Are you plagued by *forgetfulness*? At a critical moment, does a name or date elude you? Do you find this *slipping* of memory an obstacle in your business or social life?

Memory is closely aligned with concentration. Knowing how to concentrate, causing impressions to have *special emphasis* in your consciousness, assures you of easy recollection.

One of the most simple treatises for *developing concentration and improving memory* is given in two little booklets, both entitled *The Key to the Art of Concentration and Memorizing*, which were written by Dr. H. Spencer Lewis. They are conveniently small and can be easily carried in the pocket to be read during spare moments. They are a most profitable investment—yet the two booklets, Part One and Two, can be had, postpaid, for only 60c (—4/4 sterling). Send order and remittance to: Rosicrucian Supply Bureau, Rosicrucian Park, San Jose, California.

Jones and Words

Written by J. B. Kerning. Reprinted from *Man's Highest Purpose*, by Karel Weinfurter.



As the sound of the word is far more distinct than the common tone of music, therefore, the vibration of the first must be of a greater efficiency....

It is easy to speak with confidence about the power of the vibrations of tone, for this may be experienced daily. Once I entered a concert hall, of which the walls and floor trembled and the windows clattered, as soon as somebody played a little loudly on the D-string. I asked the musician for the cause of that striking effect, and received the answer: The hall is tuned in the key of D. I expressed my doubts about it, but he persisted in his statement and played other tones yet louder than before, but nothing stirred; but as soon as the D resounded, at once the whole room was trembling. I thought over this case without getting cleverer than the musician had made me. Then I asked a scientist, who was very embarrassed how to reply... he thought that the effect arose from aerial motion. Once more I went to see the musician and made him play several times in the same hall the D; but I did not perceive a slightest motion of the air.

Another day I was able to experience the same in a church, where its walls, windows, and altars trembled as soon as a certain key was played. Then I was sure of the fact that it was not the air which produced such an effect, for those walls did not tremble even at the heaviest gale. I asked the choir conductor for the cause of this phenomenon, and was told the following: It is the church-tone which makes the whole church tremble—Through the medium of air? I asked.—No, sir, he replied, this happens by the tone-vibration corresponding with the structure of this building. Of course, the vibration in question is in the air like the Spirit, or rather in the ether.—I thanked him... the conversation gave me to think.

If we apply this observation to the

effect of the word, which is still deeper and more spiritually hidden in the coarse elements, and which is subject to still more effectual vibrations, then we discover the divine power which dominates chaos, building up worlds, holding the stars in their courses, and able to create all that we see about us.—If we consider that the word works in the same manner as the sound and the form, and if we must conclude from these forms their attraction-phenomena, then we come to the basis of the teaching, and, from the above-cited—

If the word is a form, then form is a word, too—we can come to the further conclusion: If the tone is in a position to make walls tremble, then the sound of words may move mountains.

Tone and sound reinforce their efficiency in a reversed relation, so that with the tone the vibrations are mightier of tone, while with the sound they are mightier of form.

This is the very riddle of the Sphinx, the simple but deeply concealed mystery of God and nature. Cleverness cannot solve it, while it was always open to the simple mind. Listen to a tone, and *imagine* its form, and the vibration will be more powerful. Let us think of the form of a Latin A or O, and the vibration will be mightier than when we utter either of them. The word acts, deeply concealed as God's sanctuary; the tone is also part of the word, but it is rather in love with the senses, flattering them with lovely melodies. He who can comprehend it, let him comprehend. The time will perhaps come when it will be allowed to explain more distinctly, when everyone will have to look for it within himself, considering it his own property.

This time, however, has not arrived as yet, for the mysteries experienced by an initiate must not be revealed. The very nature of the mysteries does not allow it. Nevertheless the time may be at hand when the Holy Spirit will be poured into all souls, which will mean the final revelation.





The "Cathedral of the Soul" is a Cosmic meeting place for all minds of the most highly developed and spiritually advanced members and workers of the Rosicrucian fraternity. It is the focal point of Cosmic radiations and thought waves from which radiate vibrations of health, peace, happiness, and inner awakening. Various periods of the day are set aside when many thousands of minds are attuned with the Cathedral of the Soul, and others attuning with the Cathedral at the time will receive the benefit of the vibrations. Those who are not members of the organization may share in the unusual benefits as well as those who are members. The book called *Liber 777* describes the periods for various contacts with the Cathedral. Copies will be sent to persons who are not members if they address their requests for this book to Friar S. P. C., care of AMORC Temple, San Jose, California, enclosing three cents in postage stamps. (*Please state whether member or not—this is important.*)

THE STRUGGLE TO LEARN



LEARNING has been more or less accepted as a means of avoiding pain or of gaining reward. Even as children we learned that if a thing was done properly, or in the way we were instructed that it should be done, we would avoid uncomfortable circumstances such as would result from our failure to do a thing as we were told. In testing the learning ability and the speed of learning on the part of animals, often an apparatus is used to produce pain if proper things are not done. In a maze, for example, an animal will receive an electric shock or is otherwise made to experience slight pain when it goes in the wrong direction. It has been found that learning is speeded up by an animal's desire to avoid those circum-

stances which produce discomfiture.

It would seem that human beings live under very restricted circumstances if they are necessitated to suffer pain in order to learn. Suffering is a trait primarily associated with the physical body. If it were not for the thought of pain and suffering, we would probably not avoid those things detrimental to our preservation. Even in the face of the possibility of severe physical suffering and pain, the human race, as a race and as individual members, takes great chances. If one drives a car at an excessive rate of speed over a road that is not built for such speed, he is gambling with his possibility of avoiding some accident which could result in physical suffering.

Intelligence is therefore our means by which suffering, to a degree, can be avoided. Through observation of the

activities of others and by remembering our own experiences, we can avoid physical pain that is self-induced, by intelligently directing our actions and behavior in a manner so that the results will not be uncomfortable to us. It is intelligence of a degree as found in the human being that makes it possible for pain to be tolerated. We can analyze the cause of the pain and its existence, and in that process of analysis come to a conclusion that will help us to regulate not only our physical behavior but also our thinking. We can take into consideration that pain might be avoided if we direct ourselves properly.

Physical suffering is due to some change in the structure of the body. Disease and various accidents inflict their toll of pain because of structure, and the danger signal of the human nervous system is to bring to mind the consciousness of pain whenever this physical structure is in any way interfered with. Suffering, however, is not completely limited to the physical body. Suffering also consists of the transmutation of experience and of intelligence into rational behavior. Without the emotional accompaniment of pain, we would never learn merely through a long process of adjustment to environment.

Suffering is a means by which we gain tolerance, patience, and understanding of our private existence, and also a better awareness of the social structure and the whole manifestation of life of which we are only an individual entity. In looking upon suffering as an experience-teacher, we are

able to draw by means of this attitude much that can round out our total perspective and develop our philosophy of life.

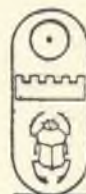
As much as we may object to the infliction of pain itself, it is a part of our experience which must be mastered before it can be eliminated. It is a hard teacher but a firm one. It keeps us constantly aware of our limitations and, at the same time, of our possibilities. It directs our thinking and our actions into those channels which are constructive. It is a passing phase manifesting during the time that we are in the physical body and by which a unit of the soul's experience is gained. As we grasp this idea to realize that to learn is our own struggle—in fact, one of the purposes of life—we develop a higher concept that makes us aware of the constant struggle that constitutes man's achievement from a mere incident of life manifest in one cell to the complication of the higher animals and of the human being. This also gives us a parallel realization that at the time that we are able to throw off the limitations of this physical being, a parallel soul-development may also take place.

Among the highest virtues or concepts of humanity is that of vicarious suffering. When the human being can carry in his own consciousness the weight of the suffering of other human beings and of animals lower on the scale of life, then he has reached a point of realization that is godlike in its source and manifestation. He then shares the responsibilities of all being. He is able to be tolerant of the experiences that come in life not only to himself but to all men.



By a divine paradox, wherever there is one slave there are two. So in the wonderful reciprocities of being, we can never reach the higher levels until all our fellows ascend with us. There is no true liberty for the individual except as he finds it in the liberty of all. There is no true security for the individual except as he finds it in the security of all.

—EDWIN MARKHAM



Idealism in Practice

By RAYMUND ANDREA, Grand Master, AMORC of Britain

I KNOW that readers will agree that one of the most important features of the *Rosicrucian Digest* is the reprinting of Dr. Lewis' articles. That they are as living, instructive, and uplifting as at their first appearance is to be expected, because transcripts of truth, penned under Cosmic direction or inspiration, never lose their original force or value. As surely as they had inspirational value for those who read them years ago, so will they have a like effect upon others who read them today.

There is an innate quality in all writings which come forth under, what I would call, the pressure of the burden of Cosmic emotion laid upon the writer who is chosen as a messenger of the truth of the inner life. They differ fundamentally from discourses of a general scientific and philosophical character. These have an academic and informative content of a factual nature; whereas, the former have a moving, inspiring, and enduring quality which leaves the reader with a permanent impression for good. Moreover, those who have read such writings in the past will find upon reading them again, after a considerable lapse of time, a wealth of meaning which was not apprehended on the first perusal. They perceive possible applications of the truths enunciated which were not before obvious to them and therefore did not make their full impression.

The kind of writings I refer to have a peculiar occult quality: they do not give up their content of wisdom and significance fully on first reading. The mind may understand and acquiesce and pass on, but such writings are not merely a superficial diet for the rational mind. They have a far deeper objective—the awakening of psychic and



spiritual faculties. This requires time, often a long time. However, the awakening goes on silently beyond the frontiers of our mundane life, and the strongest proof we have of this is in the new light and in the quick sympathetic response we experience on rereading the teachings of those who have gone before us on

their way in evolution.

Recently, I had occasion to refer to comments by Dr. Lewis so far back as 1920 on the work of the higher degrees of the Rosicrucian Order, and the reading of them prompted the above reflections. He directed the mind to a consideration of the value and possible potency of new members entering a lodge of the Order, and offered three points for the serious thought of those who hold responsible offices in lodges. Dr. Lewis was not only a thorough master of detail of any subject in hand, he handled his detail prophetically. It is not an unusual thing for a scholar to be a master of detail, but the marshalling of it in unexpected ways and its application to ends which prompt the reader to new thought and action are marks of an original mind. So, when I read these three points regarding new members, written more than 30 years ago, the full significance of them came back to me with singular force.

Three Points

The first point stressed was this: "We have noted, often, that unexpected help of the greatest value has come from new members, often unsolicited or without suggestion. On more than one occasion a service or help that has turned the tide in some grave affair of a lodge or of the whole Order, has come from a new member when not hope but *expectation* was almost gone."

That is a confession indeed, made in deep seriousness, and with a feeling of profound gratitude; for the Imperator at that time was not very far away from the year of the inauguration of the work of the Order in America and was still feeling the heavy weight of the responsibility of a great task which rested mainly upon himself. I sense in his words of grateful acknowledgment the value of the new member and how much that help heartened him in those early days when the Degrees which we know so well were being moulded and adjusted for international use; some of the early Degrees were just then passing into the hands of lodge members while the highest ones were still in preparation for the years to come.

But it was a Karmic decree that when the work became launched, there would come, from near and far, those linked with the Order from past ages, and with the Imperator himself, who would re-dedicate themselves intuitively through this past association and offer their personality, prestige and knowledge, their appreciation, love and influence, as a manifold gift upon the altar of service to humanity, which the Imperator had proclaimed with all the fervour of a messenger of the hierarchy.

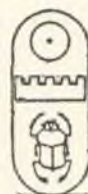
We should not overlook the poignant words, "when not hope but *expectation* was almost gone." They betray the *secret anxiety of the master mind* who, for all his confidence in himself and the authority behind him, yet stood back from the work of his hands, and looked up and wondered from whence would come just the needed help, although promised—when it seemed that, if that help did not materialize, so much would remain unfulfilled and the great ideal cherished so devotedly would fade. But the promise was fulfilled; and it has been fulfilled many times during the years since then. But the future is always uncertain, and no matter how luminous and impressive the ideal and the work for it has grown, keen eyes, strong hands, and prophetic minds must ever be watchful, ready to do, and to envisage the morrow, so that nothing shall detract from but more be added to the temple, with all its international ramifications and potencies, which we have cherished, fought for

and preserved, through such perilous times.

Dr. Lewis' second point is this: "Do we fully realize the potent power lying dormant in a new member? This should not be mistaken to refer to any financial power of such possible potency." It is just here that some of the older members have sometimes fallen heavily. The new member, presenting the necessary qualifications, has no doubt been welcomed gladly and courteously, and then been left to himself to find his place and adjust himself in his own way as best he can. Up to a point this is well, but it is not enough.

The long standing member, who may be an officer in his lodge, is far from being in the category of a foreman in a factory who greets the newcomer, indicates his job, and leaves him to it. The new member represents a soul of potential worth, and the prophetic sense of the officer will show its chief act of service in understanding and assessing the evolutionary value of the member on all the planes of his manifesting life. I have seen many new members enter the Order anxiously, yet so diffidently at the first step as to hide the likelihood of any exceptional advancement in them or outstanding service from them, when judged by ordinary standards; but within a short time the spirit of Christ so permeated all they did, that I have had cause to thank the Cosmic for the gift to us. Some of these have finished their journey and gone to their reward, but the memory of them remains: the Order is richer for their service; and their spirit lives with us as a present inspiration and assurance that others will come with secret graces in their hearts and strength in their hands to add new stones to the temple we have been at pains to build and guard through the years.

Dr. Lewis was a seer of souls. That is why he could not regard a new member simply as a unit with a number. He made it his business to *know* the member, as far as was possible from a distance; and when he contacted the member he soon knew the limitations and the possibilities which would sooner or later show themselves. He treated the limitations with kindness and hu-



manity, for he foresaw the struggle of mind and heart which would be needed to overcome them, and the possibilities ripened under his wise guidance and encouragement.

Do you realize, my brothers, how comparatively few there are, even in the realm of studies to which we are dedicated, who possess this rare qualification of the seership of souls? They are few indeed. If it were otherwise we should not witness the whole train of schools, societies and cults of many names, of East and West, exercising so poor an influence in the world today as to be relatively unrecognized and unknown. And recalling what Dr. Lewis brought to his contact with members, and what we should endeavour to bring to them today, I cannot do better than quote the famous words of Saint-Martin in one of his letters, as indicating how to equip ourselves with the eminent grace of seership needed to comply with our second point. For, in putting this question to us as to our attitude to the new members, Dr. Lewis concealed in it a direct challenge in its simplest form to ourselves. That challenge is, "what capabilities have we evolved in order to deal with the members in the highest sense of proficiency in service?" The response to us by members possessing strong latent possibilities will depend upon the proficiency of our contact to act as a stimulant to their possibilities. What they need from us is the light of initiation, the revealing word, and the healing hand, and all these are presupposed and comprised in the citation from Saint-Martin.

Here it is: "The only initiation which I preach and seek with all the ardour of my soul is that by which we may enter into the heart of God and make God's heart enter into us, there to form an indissoluble marriage, which will make us the friend, brother, and spouse of our Divine Redeemer. There is no other mystery to arrive at this holy initiation than to go more and more down into the depths of our being, and not let go until we can bring forth the living, vivifying root, because then all the fruit which we ought to bear, according to our kind, will be produced within us and without us naturally."

The third point suggests how the new members can serve; it briefly notes that

for several reasons they are better able to serve with their possibilities than were the new members of the previous years. First, there are more ways, means, and systematized utilities for new members to apply efficiently their possible services. Second, there are more definite, concrete and self-evident needs and channels for such services. Third, there are many advanced members in each lodge and in so many more localities now to guide, suggest to, or assist the new members, or any others, who desire secretly, anonymously, and adequately to render such service to the Order, to a lodge, or to strangers as is easily within their means and consciousness.

Undoubtedly, the possibilities of applied service by the new members have vastly increased since these points were first written. No live member needs now to be reminded of the "definite, concrete and self-evident needs and channels of such service." They petition him on every hand. But it is the third suggestion which immediately interests me: that there are many advanced members now "to guide, suggest to or assist the new member, or any others, who desire secretly, anonymously, and adequately to render such service to the Order, to a lodge, or to strangers, as is easily within their means and consciousness."

I am also particularly interested in one feature of this statement: it does not demand or request: it *suggests* what can be done. I remember the late Emperor very well, for I was in constant contact with him from those earliest years until he passed to higher work, and one of his strongest traits was, in wise suggestion to a possible or necessary objective. He did not impose his will or exert undue authority even where he might, for that would have defeated the chief end of development in others. He indicated a way and left it to the initiative, the readiness, of the member or officer to take it. So it is here: "There are many to guide, suggest to, or assist." If that were so then, how much more is this possible today?

When I look back over 30 years and review the catastrophic events of that period and what they have done to our generation, the cruel burdens they have thrust upon it almost beyond what human beings ever thought they would be

able to bear, it requires little imagination to realize what those conditions have done to the mind and heart of humanity. They have crucified both, as surely as Christ was crucified in his day. And anyone who can look into the mind and heart of humanity today and not have pity and compassion for what the world Karma has written there, is but crucifying Christ afresh within his own heart. This must not happen with us. We are called to pity and compassion.

Initiation is Dual

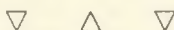
Under hierarchical guidance we have found ourselves elected and made responsible in the eyes of the invisible Masters for the trust they have placed in us. That fact alone should sharpen our vision, because "initiation into the heart of God," as Saint-Martin so esoterically puts it, has really a dual process. No man can enter into the heart of God without entering more and more deeply into his own heart; and no man can so rightly enter into his own without sympathetically entering into the secret precincts of the "heart" of his fellow men. Nor can "God's heart," the spirit of Christ, abide in the heart of a man until he so awakens to the consciousness of the possibilities of that awakening in the hearts of his brethren.

Now we see the full import of "to guide, suggest to, or assist the new members, *or any others.*" Indeed, the more these words are considered, the more widely applicable they become, the more inclusive and esoteric their meaning, until we are carried back intuitively into their deepest significance in the mind and heart of the writer of them. We are too prone to read esoteric truths with the eye and the intellect, instead of inwardly sensing the psychic, auric content whence they emerge, the object of which is our guidance and illumination. We are surrounded by people who love to guide and suggest; they are never happy un-

less they are exercising a meddlesome and officious brief and superficial authority in the lives of others. The new member can get this outside the Order without asking for it; but when he comes in, he should feel the surprise of entering within a new atmosphere, an atmosphere of peace, of restraint in speech, and of harmonious cooperativeness, unconsciously awakening new thought and feeling, and a desire to express the best within him.

I do not intimate that this has not been done, and done abundantly by the older members and officers. I am only restating what Dr. Lewis had in mind when he wrote his comments in 1920. I am looking back and reviewing them from the standpoint from which he wrote. Obviously, his word has not been in vain. I have known countless instances through the years when the frankest confession of new members has acknowledged this kind of esoteric service from those among us who have taken unsparing pains to carry out this ideal. It is a beautiful thing and I know nothing comparable with it.

My object here is but to re-emphasize this ideal, because the immediate future will demand it of us. Into our ranks will come those, some young in years, others far along the path of life, who will confess that everything has failed them. They are coming, and will come, from societies and cults which have given them their best yet left them without encouragement and with little hope. They must be made to feel that they have entered into a fellowship of compassionate soul-personalities who know the pitfalls of the way, who have tasted the cruel sufferings of a tortured world, who know at a glance the countenance of pain, unrest, disappointment, and loss, and yet have an inward assurance which cannot be shaken by aught the world can say or do. There is a consciousness of the presence of Christ which is a perennial source of blessing to others.



The right is only such if it provides Justice.

—VALIDIVAR



How It Came About

THE ROMANCE OF THE LATIN-AMERICAN DIVISION

By A. FONT DE LA JARA, F. R. C.

CASUALTY or causality, which was it? I remember it happened on one early morning in the mid-spring of 1916. It was while Dr. Pedro del Valle Atilas, medical officer of the U. S. Public Health Marine Hospital Service, was on duty aboard a ship anchored in the harbor of San Juan, Puerto Rico. Don Pedro, as I familiarly called Dr. Atilas, was a relative of my wife. But aside from these family ties, our intimacy and sympathy were rooted deeply in our mental and spiritual affinity. Both he and I were born on the sixth day of October, but there were 30 years between us. Since both of us had a strong attraction to spiritual truths, our affiliations with fraternal orders were also quite the same. We were so closely associated in esoteric researches that it was customary for us to meet in his office and discuss our activities in the organizations with which we were affiliated.

This particular morning I entered his office and sat down in a chair in front of his desk, as was my custom, to await his return from shipboard duties. Incidentally, I noticed upon his desk a copy of the magazine, *The Channel*, published by the celebrated author, Marie Corelli. While examining it, I observed that it was bookmarked at a certain page; that is, the upper corner was bent downward in the direction of a small advertisement. The advertisement referred to the real Rosicrucian Order—The Ancient Mystical Order Rosae Crucis. It gave the address of Dr. H. Spencer Lewis in New York



City. While I was eagerly reading this advertisement, which struck a very responsive chord, Don Pedro came in. After his familiar "Hello!" he looked at me intensely and asked, "Did you bring *that* (referring to the periodical), or if you did not, do you know who did?" I could give him no information, and a discussion followed. We decided that we should act, and mailed a letter to Dr. H. Spencer Lewis.

Mails were regularly conducted in those days, and a prompt reply was received from Dr. Lewis. It contained full instructions as to how we were to proceed to organize a body which was eventually to be known as the West Indies Grand Lodge of AMORC. The Charter was finally issued to Dr. Pedro del Valle Atilas as Grand Master. I was appointed Grand Secretary. The jurisdiction covered all the islands of the West Indies, Cuba and the Dominican Republic and Haiti included. After a few months of active propaganda and complying with the instructions received, 23 applicants received initiation. They Crossed the Threshold January 25, 1917. These persons were the pioneers of the Rosicrucian Order in Latin-America. The ceremony was performed in the beautiful Temple especially prepared and decorated for the occasion. The initiates were deeply impressed when receiving the Light of the Order. Additional applicants were initiated on February 8, March 8, April 12, May 24, and on December 27, 1917.

During the next several months, the activities of this Grand Lodge were run-

ning smoothly and enthusiastically. However, World War I eventually interrupted our work and affected us considerably. After the year 1917, the whole work of the Order, and our Grand Lodge in particular came under critical situations. Most of our members were called to the colors, including our Master, Del Valle. As a result of this interruption, enthusiasm waned. It was difficult to conduct lodge regularly. Members also desired to study in the privacy of their own homes. The consequent economic situation following the war brought inactivity to our Grand Lodge. Only four members continued holding meetings, and those only periodically. These four members were: Frater Vicente A. de la Texera; Frater Pedro Genaro del Valle (our Master's son); Frater Alejandro Rodriguez Barril, and myself.

Realization of Truth

The Latin-American Section again emerged phoenix-like. Complying with my duty as Grand Secretary, I wrote to the Imperator (the late Dr. H. Spencer Lewis) explaining our situation and suggesting that we should maintain a membership by studying in the home—in other words, to use the same method that had been approved by the American Supreme Council, and which had developed into the National Rosicrucian Lodge. Dr. Lewis' approval came within a short time.

Considering this as a command, which I was eagerly waiting for, I began with the translation of all the printed matter that was received from the Supreme Grand Lodge. During the summer of 1921, I started this new system with only eight members: the first four of course were De la Texera, Del Valle, Rodriguez Barril, and I. This, then, was the spark that rekindled the Light of the Latin-American Section.

Although I had the heavy task of directing everything in the work to be performed, the other three fratres met with me once a week to discuss all matters of this stimulating new enterprise. We congregated in the special room, which we called our *Sanctum*, and which was prepared for such work. We used this for our simple prayers and for our meditations. On one of those evenings while revising some

principles of the Order, and while repeating the Great Oath of membership, something like an aura or halo of a very feeble light was perceived among us. It was most impressive, even though we were all of a practical, analytical mind. No one dared to speak with reference to the halo, but we arose to our feet and made a vow earnestly to renew our oath, and to maintain our loyalty to the Principles of the Order and to our beloved Imperator.

The Number Four

To sign this vow, we took a piece of white paper and placed four drops of blood upon it, so that the drops comprised the four points of the square. Each of us had pricked his arm for the drop of blood, so that we were all represented. There was now something of our being on that paper. We then recalled the motto of the famous characters of the musketeers in Dumas' novel, "One for all and all for one," and we hailed it in behalf of our Order and our Imperator. Then each of us adopted a name of the characters of the musketeers. Thus, Frater de la Texera assumed the name of *Athos*; Frater del Valle, *Porthos*; Frater Rodriguez Barril, *Aramis*; and I took the name of *D'Artagnan*.

I wrote to Dr. Lewis about this occurrence and included with my letter the piece of paper tinted with the four drops of our blood. He replied that inasmuch as we as musketeers were fighting for a Noble Work, and he was the representative of that work, that he as Imperator of the Order should become related to this body of musketeers. He consequently drew four roses in a square and in the center of these he placed another. This latter one we considered to be himself, the leader of our work.

As you may infer from all of the above, this matter of musketeers was a mere name, and so it was accepted by the Imperator. However, Dr. Lewis' reply had been so enthusiastic that his words kindled the flame of vitality in our action. So we lived this musketeer affair as a reality in our lives. Being the head or Captain of the Musketeers, or Captain of the Guards, as they used to call me, I was assigned the task of preparing something like an official seal or symbol to identify our "Musketeers



movement." Recalling the characters in Dumas' novel, I immediately thought of a Coat of Arms. So it was designed—a Spanish Shield described thus: a blue field having four golden swords crossing each other, dividing the field into four corners, uniting their points in the fess or heart of the escutcheon. It thus in part formed a golden cross surrounded by a red equilateral triangle. A red rose surmounted the cross at the intersection. At each corner of the field was one red rose adjoined to a small twig with two green leaves. Bordering the shield was the motto, *Gutta Cavat Lapidem Non Vi Sed Saepe Cadendo*. [The drop hollows the stone not by force, but by constant falling.] At the base of the shield were the letters AMORC. There was likewise a helmet with mantling and two swords crosswise, and a scroll bearing the words *Lux—Vita—Amor* (see illustration at beginning of this article).

This was a Coat of Arms to symbolize constancy, fidelity, loyalty, perseverance and activity, all on behalf of our beloved Order represented by our esteemed Imperator. This escutcheon was developed into a round seal to simplify the elaborate form, preserving the principal elements of the escutcheon. So really it constituted a circle with a belt in the outermost circumference, in which appeared the aforesaid motto, and at the base of the belt, the following inscription: AMORC—SECCION HISPANOAMERICANA. In the center, the triangle of the Order was formed by the swords, and on each quadrant of the circle was one red rose, as above described.

All of this was submitted to our beloved Imperator for his approval. He decided that the seal should thenceforth be the official seal of the Latin-American Section, or jurisdiction. With regard to the Coat of Arms design, he authorized me to use it as an emblem on the stationery of the four musketeers, but we were then not to reveal the meaning of it to outsiders or strangers. He promised he would keep the sketch and the idea in his files as a Symbol of Honor to be bestowed only on such members of the Latin-American jurisdiction who would be distinguished by loyalty and activity on behalf of the Order.

Expansion of Activities

As soon as I received the approval of the Official Seal, and after some further steps were taken, on *October 14, 1926*, our beloved Imperator, Dr. H. Spencer Lewis, issued the American Pronunciamento, Number 117. This established the *Latin-American Section* under the sponsorship of the officers of the Grand Lodge of San Juan, Puerto Rico. He determined that the jurisdiction of such Latin-American Section should include not only the West Indies, but also the countries of South and Central America. He further stipulated that all lodges or groups within such countries should come under the direct supervision of the Supreme Grand Lodge of the Latin-American Section. It was understood that the Supreme Grand Lodge of the Latin-American Section should be under the direct supervision of the Supreme Grand Lodge of North America.

The foregoing is taken from paragraph *two* of the above-mentioned document. In the third paragraph thereof, it is stated that, "This Charter is issued to Mr. A. Font de la Jara as Supreme Grand Master of the Supreme Grand Lodge of the Spanish-American Section, etc." The document was signed and sealed by our beloved Imperator, Dr. H. Spencer Lewis. Information relative to this jurisdiction is given on Page 32 of the AMORC Directory of the *Light of Egypt*. This publication is one of the official periodicals of the Order issued in January, 1927. I have quoted the above to show the enthusiasm of Dr. Lewis with regard to the musketeers.

The work was pushed to its growth, and the records of that expansion are filed with the Supreme Grand Lodge in San Jose, California. As the years passed by, success was crowning our efforts. Official groups and branches were established all over South America, including countries in Central America. Connections were made wherever the Spanish language was spoken, or where there existed any member who preferred his studies in that language. The teachings were extended to: the Philippine Islands, South Africa, Spain, Portugal, France, and Germany, and even to some members in the Continental United States.

The Latin-American Section grew to such an extent that I began to consider the shifting of its administration to the Supreme Grand Lodge at San Jose, California. In, or about, the summer of 1929, I wrote to the Emperor concerning this change. He replied on September 1, 1929, negatively. He frankly and honestly praised our work, but at the time refused to accept my proposal. So we continued for about seven more years—doing our best.

It was not until the spring of 1936 that the first steps were officially taken to consider the transfer of the activities of the Latin-American Section to San Jose. The first communication in this regard was dated April 3, 1936. It was signed by the present Emperor, Ralph M. Lewis, who was at that time Supreme Secretary. Correspondence during the rest of that year was held with

the Supreme Secretary, and with Frater Cecil A. Poole, who was then Director of the Department of Extension, and also with Frater Thor Kiimalehto as *acting* Grand Master. This correspondence dealt with the momentous change that was to take place. On January 1, 1937, a circular letter written in the Spanish language was sent to all members of the Latin-American Section. It notified them that thenceforth the activities of that division of the Order would be directed from the Grand Lodge in San Jose. The history from then on is known to every member of the Latin-American Division.

These constitute my memoirs, and I hope they will bring some degree of the pleasure to every member of this jurisdiction that the actuality brought to those who took part in it.



The Esoteric Numeral, 40

The number 40 has had great symbolical importance attached to it, in esoteric literature, for centuries. The

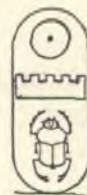
following are examples of the prominence of this numeral in the Old and New Testaments of the Bible:

In The Old Testament

- 40 days and nights it rained as the deluge spread over the face of the earth.
- 40 days after the deluge the water subsided and Noah opened the ark.
- 40 days and nights Moses sojourned upon Mount Sinai.
- 40 years the children of Israel wandered in the desert.
- 40 days and nights were spent by Elias in fasting and prayer.
- 40 days were granted to the City of Nineveh for penance.

In The New Testament

- 40 weeks Christ, like unto all men, was formed in his mother's womb.
- 40 months the Lord preached on earth and performed miracles.
- 40 days and nights He fasted in the desert and was tempted.
- 40 hours Christ lay in the grave.
- 40 days after His resurrection, he spent upon earth and showed Himself in his glorified body.
- 40 years after Christ ascended, the City of Jerusalem was destroyed.



The Scroll

By RODMAN R. CLAYSON, Grand Master

For obvious reasons, all of the proper names in this narrative are fictitious.—EDITOR

IN one of our large American cities there is a man whom we shall refer to as Lawrence Masterson. This tall, distinguished-looking man, with hair graying at the temples, is a highly esteemed citizen of his community. He is in excellent health, and extremely successful in business. He commands the respect of friends, neighbors, and business associates alike; and well he should, for in recent years Mr. Masterson has become a philanthropist who supports innumerable charitable activities and has endowed several institutions of learning in his city.

Lawrence Masterson's present status did not always exist, however; there was a time when he was his own worst enemy and the scourge of those who would be his friends and try to help him. He drank excessively, and was in very poor health. Money was his god. His had been the good fortune to be born of wealthy parents. At no time in his life had Lawrence Masterson ever been in need of any material thing. His father had provided for his needs, and had given him an easy job in his business.

Upon the death of his father, Lawrence Masterson fell heir to his father's fortune and the successful business. It was a wonder that the Masterson business survived his erratic handling. He was out of town most of the time, flying his personal cruiser plane; he followed the horse races all over the country, vacationed at fashionable resorts, and gambled wherever gambling was permitted. Eventually he married, but after four months refused to accept the responsibility of his home. His wife, who had lived alone after their sep-



aration, died a year later, leaving their infant child. Following his wife's death, Masterson placed the child in a home for adoption, and never saw it again.

In his declining health, Masterson was subject to fitful dreams, even though normally he seldom dreamed. One of his dreams left a lasting impression upon him. He could not remember much about the details of the dream, other than that he saw a scroll. It was not like any scroll he had ever seen in museums. The ends of the parchment composing the scroll were wrapped around heavy wooden spindles. At the end of each spindle was a large circular flange. The flanges guided the parchment as it was wound on or off the spindles. Half of one wooden flange was broken off. This he remembered very distinctly. He also remembered that the parchment was wound up and down, and not from either side. The language of the writing on the scroll was unfamiliar to him.

Masterson was not particularly interested in historical artifacts or in museum pieces generally. However, because the dream about the scroll seemed so real, he visited many museums, but saw no scrolls like the one of his dream.

Masterson's health gradually grew worse, and finally he experienced a complete physical breakdown. His physicians sent him to a small mountain resort in a far western state for convalescence. They forbade him to gamble because of the nervous anxiety which it naturally would bring, and they also insisted upon his complete abstinence from alcohol. Lawrence Masterson slowly regained his health and strength. He did not make friends easily with the mountain folk at the

resort. After he had acquired sufficient strength to walk unaided, he kept mostly to himself.

Having always been an admirer of physical strength and robust health, Masterson felt that he was a disgrace. He was not at all sure that he wanted to continue living. During the day the only moments he actually enjoyed were those when thoughts of the scroll of his dream came to his mind. Masterson had never believed in dreams, and yet the scroll had made such a deep impression that he could not eradicate it from his mind. Thoughts of the scroll very nearly became an obsession with him. He felt that somehow he may have seen an actual scroll, and not an imaginary one; and, if such a scroll existed, he hoped to find it. He would buy it at any price. It is perhaps well that Lawrence Masterson had the scroll to think about, for without his interest in the *dream scroll*, it is very likely that he would have experienced a mental breakdown in addition to the physical breakdown from which he was now recovering.

As he grew stronger, he went for long walks on the mountain. He would walk until he became tired, and then he would sit in the sun for hours dwelling upon the thought of the enigmatic scroll. There were moments, of course, when Masterson told himself that his attitude toward the scroll was all nonsense and that he must drive such thoughts from his mind. However, he was never quite able to completely convince himself that the idea was mere foolishness.

Vanished People

Eventually, he began to spend much of his time reading. He quickly tired of the fictional stories in magazines, and inquired of the village storekeeper on the mountain about the availability of some more serious reading material. The neighborly mountain people gave him several books to read. He chose first a narrative by a scientist-explorer. Masterson began reading the book with superficial interest. The scientist told of his search for evidences of lost races of people, of mystery temples in far-away lands, and of buried cities. The scientist-explorer was well known; his name was Wilbur Wilson. The style of his writing was extremely fascinat-

ing, and the description so vivid that the reader was virtually able to visualize himself at the scene of the scientist's exploration.

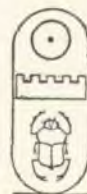
As Masterson perused the pages of the book, he soon began to develop an interest in the narration. He was intrigued by the author's implication that the people of today are in some way linked with the peoples of the past—in fact, with lost races of ancient history. In the story Wilson told of climbing a mountain in western United States in search of the ruins of a prehistoric race of people who were once believed to have lived on the mountain. Wilson described the mountain in detail as he related his experiences of climbing the peak known as Mount Alpine.

The description of the mountain seemed vaguely familiar to Masterson. He laid the book down. Slowly it dawned upon him that the locale and terrain of Mount Alpine seemed to be the same as the lower regions of the mountain where he was now sitting. Masterson mused over what he had just read. In climbing Mount Alpine, and exploring every side of it, the only evidence which Wilson had found of ancient peoples was a curious cave on the eastern side of the mountain. Wilson described the cave in detail, saying that probably it had been carved by Nature; however, granite stones had been quarried and cut and laid in brick fashion to wall-in the large cave opening, leaving only a small aperture for entrance into the cavity in the mountainside. The large stones had been shaped with simple implements and placed in the wall by human hands. In the narration Wilson stated that a tall Juniper tree stood at the right of the cave's opening.

A Clue

Masterson was fascinated by the story. From time to time he lifted his eyes from the printed page to look over the mountainous terrain which seemed to fit the description in the book. He thought it fantastic that he should be sitting upon the very mountain that Wilson had described. He read on. Wilson had felt that at one time a great number of people had lived in and around the mountain cave.

Suddenly Masterson sat up in amazement. He read again the page which



he had just finished. Wilson stated that in the cave he found a large earthen jar—sealed with wax. Upon breaking the seal, he found a scroll in the jar. Wilson described it in detail. It was made of parchment, and wound and unwound up and down around wooden spindles upon the ends of which were large circular wooden flanges. Half of one of these wooden flanges was broken off.

Masterson's excitement knew no bounds. The description of this scroll found in the ancient earthen jar fitted exactly that of the scroll he had seen in his dream! Feeling suddenly strong and well, Masterson decided that he was going to explore the mountain. If the cave described by Wilson was on this mountain, he, Masterson, determined to find it. Perhaps the cave would hold some clue to the scroll. There was now no doubt in his mind that Mount Alpine was the very mountain upon which he stood at this moment and where he had been spending many weeks regaining his health.

With Wilbur Wilson's book in hand, Masterson walked to the village store to have a talk with the pleasant man who had loaned him the book.

Eagerly, he inquired, "By any chance would this mountain be Mount Alpine?"

The storekeeper answered, "Why, yes, it is. Why do you ask?"

"The writer of this book describes the mountain so clearly, I was sure this must be it," replied Masterson. He paused, and then went on, "Have you read this book?"

The storekeeper replied rather hesitantly, "Yes, but I don't believe a lot of the things that the writer Wilson says about this mountain."

"You mean," exploded Masterson, "that you don't think ancient people lived on this mountain, and that there is no cave here, and that no scroll was found in an earthen jar?"

"That's just what I mean," replied the storekeeper. "I think this story is sheer science fiction, such as is quite prevalent these days. I have lived in these mountain regions for thirty years, and have never seen any evidence of the cave described in this book, let alone the sealed jar and the scroll."

Masterson made his decision hurried-

ly. "Will you be good enough to pack some provisions in a rucksack for me? If so, I'll go back to my cabin and roll up some blankets; I'm going to explore the upper regions of this mountain!"

With his equipment on his shoulders, Masterson, filled with excitement, began to climb the western side of the mountain. He chose to ignore the well-trodden trails leading upward. Above the timber line it was not difficult to find his way among the boulders and narrow crevices, even though there was no trail. In fact, Masterson liked the idea of making his own trail. He stopped from time to time in his ascent to look intently at the various mountain areas within view. He saw nothing that resembled a cave. Then he remembered that the book stated the cave was on the eastern slopes of the mountain peak. He began to work his way around toward the eastern side.

Night fell. Masterson found a place sheltered by huge rocks and made camp. He warmed himself by the campfire, and prepared a meal from the provisions of food he had brought with him. In his blankets he slept fitfully, thinking intermittently of the cave and the scroll.

The Cave

At dawn the next morning he eagerly but slowly made his way around the mountain peak to the eastern side. The sun had fully risen and was shining brightly. The trees below and the rough surface of the upper expanse of the mountain stood out in sharp detail in the sunlight. Masterson's eyes fell upon a dark opening, midway between the summit of the peak and the timber line far below. Could that be the cave? It was!

After hours of laborious effort Masterson reached the cave. It was exactly as Wilson had described it: the granite wall built by the hands of men; the small aperture in the wall for entry into the cave; the Juniper tree at the right of the opening.

The cave was wide and deep. Its ceiling was sufficiently high to allow the average person to walk about without stooping. Masterson regained his breath, and rested in the cave. He leaned against the wall and contemplated the meaning of his surroundings.

Wilson had written that the people who might have lived here were historically unknown. Where they came from and where they went was uncertain. Other than the earthen jar containing the scroll, there had been very little in the way of artifacts to indicate much about the life of the people. By using the twentieth century carbon 14 time calculator on a fragment of wood taken from the broken flange of the scroll, the period of 500 A.D. was determined. The time calculation did not necessarily mean that people had lived in the cave during that period, but it did mean that the fragment of wood taken from the flange of the scroll for testing purposes was made of the wood of a tree in that period. Perhaps the scroll was from some Islamic or Oriental country.

Masterson felt that he was a well man, and he was positive that he was not having hallucinations about the mountain cave. Whatever anyone might call his dream about the scroll, he was sure it was not a hallucination. He was certain that there was a connection between the dream and the scroll Wilson had found; and he determined to locate Wilson and, thereby, the scroll. Weeks later, Masterson learned from eastern newspapers that Wilbur Wilson, the scientist-explorer, was to give a lecture in a large hall in New York City. As quickly as he could, Masterson boarded a plane for New York.

An Ancient Warning

The people attending Wilson's lecture were archeologists, and men from various professions: scientists, authors, historians, and readers of his books. Masterson listened avidly to Wilson's every word. The dynamic speaker indicated a tremendous philosophical leaning. He was a wiry, slender man and handled his subject with great enthusiasm. He told of his exploration of Mount Alpine; he told of discovering the earthen jar, of breaking the seal and finding the scroll therein. Then, he held up the scroll for all to see.

Wilson invited the scientists to come forward for closer examination of the scroll. Masterson joined them as they collected around the speaker. The scroll was, indeed, of parchment. It wound and unwound around wooden spindles. Heavy wooden flanges were on the ends

of the spindles. One half of one wooden flange was broken off. Upon the remaining portion of the broken flange could be seen the fresh marks made by the instrument which had cut away a small section of the wood to use in the time calculation test of carbon 14. There was no question—this was exactly like the scroll Masterson had seen in his dream.

Wilson announced that if his audience would again be seated, he would give a free translation of the characters written on the scroll. Masterson breathlessly waited for him to begin.

Wilson began by explaining that the language used was Aramaic, a dialect of the North Semitics. Warming to his subject and speaking eloquently, Wilson continued, "Fortunately or unfortunately, this is the history of the world. It can apply to any person, past or present. It can apply to any nation or race of people. It tells of the fall of Rome, of India, of Babylon, and of Egypt. The priests of Egypt were well educated. Their knowledge was great, and it gave them power. But all too often power engenders love of power; and when it comes to the final step, personal selfish power brings its inevitable consequence—in the case of Egypt, disintegration of the state.

"For hundreds of years the priesthood in Egypt held the masses in a state of bondage; all for the selfish interest of the priests. Power was a pagan idol, just as power is idolatized today. History shows that, in its time, every civilized nation of the world has fallen into a state of degeneracy; and some nations have vanished from the face of the earth. This was the result of selfishness and greed.

"When people voluntarily bow to idolatry of one kind or another, or are forced to do so, their doom is sealed. The same is true of any nation. Egypt fell because of what it lacked. It had great physical concrete knowledge, but it lacked practical spiritual and mystical wisdom. Conversely, in its time, India fell because it had great spiritual wisdom but lacked practical physical knowledge. There was lack of balance. One aspect or the other was too limited to the strongly operative. So, too, Babylon, Greece, and Rome fell into the same

(Continued on page 273)





As this issue goes into the mails another session of Rose-Croix University rolls into history. According to Dean Arthur C. Piepenbrink this year has not only marked the broadening and deepening of the interest and enthusiasm of those attending, but also has given evidence of the steady growth each year toward the goals set up by Dr. H. Spencer Lewis when the University was first envisaged.

Few, other than those aware of what the mystic schools of the past had contributed to the real enlightenment and evolution of man, could in any way assess the value of an approach to the study of science, art, and philosophy.

This year's course of study was highlighted by a consideration of "Rosicrucian History"—a new elective course—under the guidance of Frater Thomas J. Croaff of Phoenix, Arizona.

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One of the most unusual and stimulating exhibits to be held on the West Coast was that of African Arts on view in the San Jose Art Gallery in the Rosicrucian Egyptian, Oriental Museum during May. Mostly the work of tribesmen from the Belgian Congo and the Ivory Coast, the collection included personal and ceremonial masks, fetishes, and ritual batons. The Segy Gallery in New York City sponsored the exhibit.

On May 4, Dr. Arturo B. Fallico of the Philosophy Department of the San Jose State College spoke in the Gallery to a large audience. His topic was "Creative Sculpture." A film, *Clay in Action*, was also shown.

▽ △ ▽

On the afternoon of May 12, Frater James French, Curator of the Rosicru-

cian Egyptian, Oriental Museum was guest of Radio Station KFRC in San Francisco. For some twenty minutes Frater French was on the air telling interested listeners about the Museum as a part of the cultural contribution of the Rosicrucian Order and the many worthwhile traveling exhibits it made available to the people of Santa Clara County through its modern art gallery which had been formally presented to the city of San Jose.

Frater French concluded his broadcast by extending a cordial invitation to individuals, and especially to schools and organizations, to visit the Museum, not alone because of the traveling exhibits but also because of its excellent collection of authentic Egyptian and Oriental antiquities.

▽ △ ▽

Many Rosicrucian owners of TV sets must have been pleased and surprised recently to see two AMORC films, *Egypt the Eternal*, and *Men and Gods*, on television. Through the Emperor's office, it has been learned that the response to the showing was most enthusiastic and officials of television outlets are eager to have more Rosicrucian films for telecasting.

▽ △ ▽

Rosicrucian members in the Baltimore area are aware that Baltimore Symphony Orchestra contains Edmund Cooke. This year they were proud, as Rosicrucians elsewhere will be, to have the Baltimore Symphony Orchestra honor Frater Cooke by presenting his composition *Nebula*. This premiere presentation took place on March 23.

▽ △ ▽

For a number of years the Rosicrucian studies have been made available in Braille to the blind. Steady progress has been made in this service although

rather serious obstacles have had to be surmounted. At last it is possible to announce that the necessary material for study through the Ninth Degree has been completed.

Anyone blind or knowing of someone blind who reads Braille and would be interested in knowing more of this Rosicrucian service should write to: The Braille Division, Rosicrucian Park, San Jose, for further information.

▽ △ ▽

The annual show of the Iris Society of San Jose this year contained an Egyptian note. Prominently arranged in the lobby was an Egyptian display most attractively worked out against a background of Egyptian scenery borrowed from the Rosicrucian Order. Papyrus from the beds in Rosicrucian Park added a further authentic touch.

▽ △ ▽

Lodges and Chapters are making plans for rallies. More and more the value of such sectional gatherings has made itself felt. Some rallies have already been held. In the immediate future, one is scheduled for August 29, 30, and 31 by First Pennsylvania Lodge, Pittsburgh. And as usual "something new" has been added: a Mystical Lecture in Song.

Hermes Lodge in Los Angeles announces its rally dates as October 11 and 12. Whether this year's rally will be wholly sponsored by Hermes or will be a joint affair as last year is not known. It will nevertheless be of interest to all lodges and chapters in Los Angeles County.

Leonardo da Vinci Chapter of Lansing, Michigan, is holding its rally in November. Those interested should write the secretary for the exact date.

The Scroll

(Continued from page 271)

state of decay. As this very condition has overtaken nations, so, too, does it overtake individuals. It is the result of misguided objectives, wrong desires, and misplaced faith."

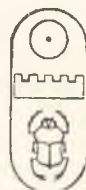
As Wilson's voice droned on, Masterson ceased hearing the words, for his mind was filled with his own thoughts. Wilson had said that in his reading of the scroll he was giving a free translation of the history of the world, of men and races, of false gods, of idolatry. Remorsefully, Masterson said to himself, "I am guilty of all these things. It is not important that I

have hurt myself. What is important is that I have hurt many others, many wonderful people including my wife and my child."

A new world of understanding opened for Lawrence Masterson. He returned to his home and place of business to establish a new relationship with his business associates. He cultivated new friends and fresh interests. Odd that such a change should come over a man simply from dreaming about a scroll rolled on wooden spindles with circular flanges on the ends, of which a half of one flange was broken off.

BEHOLD THE SIGN!

Symbolism is the language of eternal truth. Before modern languages existed, symbols were used to convey meanings and to be the repository of knowledge. Regardless of the changing consciousness of man, certain signs and symbols have preserved through many ages the truths that make men free. *Behold the Sign!* is a book on symbolism. You need not be a student of mysticism to enjoy what it offers. It is fully illustrated and simply and interestingly explains many symbols. This book is attractively printed and bound. You may have it for \$1.45 (—10/4 sterling), postpaid, from the Rosicrucian Supply Bureau, San Jose, California.





Outdoor Reflections

By FRANK HUBER, F. R. C.



WITH THE approach of spring my thoughts lead more and more to places I hope to visit, things I wish to do, and even during the winter months, I review some of the experiences of the previous summer, and make notes.

These contemplations give me practice to evaluate things that are a part of God's kingdom.

During vacation time I had three experiences with members of the animal world that gave me food for thought. On the first day, I took my wife and our three sons to the Bronx Park Zoo. After walking all day through the expansive grounds we were quite tired. As on previous occasions we picked a bench under a shady tree beside the large outdoor bird cage. Looking at the many ibises in the moat behind the bench, and also watching the activities of the many different kinds of birds in the cage, had a soothing, relaxing effect upon me.

As I sat there trying to picture different birds in their original, free, natural surroundings, I became aware of some commotion in the cage before me. Three ducks were roughing up one of their species, while another seemed to me as though it too wanted to get into the fray but was crowded out. The hapless bird flew away, was promptly followed by the others, and came back to the same place it had left, in front of where I sat. Some by-passing people stopped and looked. They tried to shoo the antagonists away. It worked a couple of times; but seeing that man could do nothing else, the ducks kept

on picking on the one. In the meantime our children too had become concerned and asked me to help. I told them to go in search of a zoo attendant.

So far I did not want to interfere in the affairs of the animal world; but that duck paced back and forth in front of me, close to the wire fence, unable to escape from its attackers. It seemed to me as if it was appealing to me for help. I arose, took a stick and poked it at the three feathered-assailants. They flew away but always returned to attack until they realized the futility of it as long as I was there with the stick. However, they remained close by. The fifth duck I could not chase away no matter how I poked at it. Finally it dawned upon me that this one made no attempt to attack; perhaps it was the mate. I could see blood coming from the injured neck of the first duck, which continued pacing back and forth before me, with its apparent mate following every step.

Two keepers, both carrying nets and wearing high rubber boots—just in case they would have to wade into the pond, I presumed—entered the cage. There was a fluttering of wings throughout the enclosure. One of the men dropped a net over the injured duck and took it into the building. Here this incident ended.

My second lesson in animal nature came as we were driving to Hacklebarney State Park from Hackettstown, New Jersey. We had gone only a short distance when there, ahead of us, a pointy snout of some animal emerged from a bush. I thought, 'a fox coming out of the bush—will it immediately disappear as we get closer?' Slowing

down the motor to a mere idle, I called the children's attention to the animal. It had by now fully emerged and turned out to be a raccoon, not a fox.

Satisfied that our boys had seen him, I resumed travel, feeling sure that the raccoon would dash back into the underbrush. But he did not. He kept right on toward the road, and limping too, as though one of his legs was broken. Soon, I was almost upon him. There was just enough room on the road and time left to pull the car a little to one side and hope to avoid hitting the animal with the rear wheels. Looking into my rear-view mirror I saw the raccoon still alive, still limping along the road. Was it trying to commit suicide? Such a young and beautiful animal it was, too. It seemed a little odd to see a raccoon in the open at this time of the day. Its injury probably accounted for that. Soon after this, we arrived at the park.

We descended a flight of steps leading into a valley, and walked over a wooden bridge spanning a brook. We stopped at the first table. In no time at all we were at our tasty sandwiches. As my hunger became stilled, I began to look around. Across the path there was a grove with a number of tables, benches, and fireplaces. Small place, I thought, but cool and beautiful, rustic, natural; some other time we'll be back earlier in the day to give us more time for exploring.

It was getting late in the afternoon; a strong wind began to blow through the treetops, clouds partitioned-off the sun, and with an hour's drive ahead of us, we too thought it was time for our departure. I looked back toward the grove. The second table close by the brook—that would be the one to take next time.

On the road, I brought the car to a sudden stop; there was the body of the raccoon we had seen limping along only a few hours previously. Another motorist must have come past, and perhaps unable to see the animal soon enough, he ran over it. The question again arose in my mind: Did the raccoon want to commit suicide or did it seek the by-ways of men in search of help?

As we had planned for the second and last week of my vacation, we started early one day heading for Hacklebarney. This time we brought along our picnic paraphernalia, most of which I packed into a wooden box. After purchasing charcoal to make a fire, I carried the wooden box to the previously designated table. A splashing in the nearby brook startled me. It stopped and I was about to begin unpacking when I heard that splashing again. Walking to the brook I called the family to witness what I saw.

On the far side of the brook in the water, a fish struggled spasmodically to free itself from what seemed as its being caught among the rocks. Then, another motion became evident, that of a snake wriggling in the water. The snake and the fish were in a struggle. The snake could not be detected immediately because its body blended so well with the elements. They kept coming closer to the shore, the fish struggling toward deeper water while the snake, with its fangs lodged in the fleshy part at the base of the fish's tail, was aiming for the shore. Slowly the snake succeeded in bringing the fish out of the water. The struggles of the fish became weaker until they ceased altogether. Both disappeared under a bunch of dry leaves that had fallen from the trees during the autumn of the year before.

In school I had learned that a snake must devour a fish head-first because the fins would otherwise prevent the fish from sliding down inside of the snake. This particular snake was about one foot long and the fish only three inches but about three times the thickness of the snake.

To let some time elapse, I built a fire in the fireplace. It took a long time to get the water boiling. Now, I thought, enough time has passed. I took off my shoes and with a tree branch in my hand I waded across the brook to the spot where the snake had disappeared with the fish. With the stick I pushed away the leaves until both creatures became visible. The snake scooted with lightning speed into the water where it disappeared among the rocks on the bottom of the brook. Sensing that I was interfering in the



functioning of nature, I covered the fish with leaves and abandoned my quest.

A Self-Quiz

On a Saturday in the latter part of August we returned to another picnic place along this brook. In contemplative mood I began to recall my meetings with those animals during my vacation time: the duck at the zoo; the raccoon on the road; and the snake and the fish in the brook. I did not think that those incidents were so extraordinary: I had read longer, more interesting stories. Relatively speaking, however, I felt that fundamental principles do hold true regardless of where. Of my concern were the questions that arose in my mind: Did I commit any wrong by interfering in the functions of nature—did I violate any of its laws? Or, am I guilty of any omission?

When man takes it upon himself to put any animal into confinement other than its own natural habitat, for whatever reason or purpose, man thereby assumes full responsibility as well. The environment of the duck simulated its natural environment; but it was confinement nevertheless. Without the metal fence, the duck might have been able to escape its assailants, or it might not have been able to do so. In the latter case it would have been beyond the reach and responsibility of man. At the zoo, man was directly responsible. Since there was no authorized person present at that particular time, I took charge until such a person could be summoned. Judging by perceivable evidences existing in zoos, I think very good care is given to animals. I felt that I helped, not violated, natural laws.

In the second case, how was this particular raccoon injured? while in combat with an enemy, on a tree, or on a rock upon the ground? It doesn't really matter how, but should I have done anything about it? Some of the considerations that had passed through my mind when I saw the injured raccoon on the road were: to give it aid would have required my touching it; as to which way it would have directed its sense of reasoning was impossible for me to tell, but those sharp teeth were something to keep away from should it react warily. If it had been

injured while at combat with some other animal, my approach and its unfamiliarity with the intent of man, no matter how sympathetic, might have motivated the raccoon to attack in its own defense. Unable to run away because of the injured leg, its sharp teeth would have been its best weapon. Had I known who and where to contact someone capable of handling the animal, I would have done so. Otherwise, under existing circumstances, it was neither within my jurisdiction nor within my capability to help it.

In the third case, that of the snake and fish, upon seeing the fish losing because it was at a disadvantage with the snake, should I have meddled by attacking the snake and causing it to release the fish? The fish was at a disadvantage because its physical structure is limited in movement to the water only. A snake has the added advantage because it is able to find support on the stones and ground under the water. Once the snake succeeded in dragging its victim out of the water, onto the solid ground, all chances for the fish to survive were gone. When I reached the scene, the snake and fish were still about a foot from shore. As they came nearer, it was then that my impulse to come to the aid of the fish was strongest. But to what avail would it have been? I was not equipped to try to catch the cause, the snake; it would have slipped away among the rocks at the bottom of the creek and waited for another victim. It did get away in just that manner when curiosity took hold of me, but there was the chance that it would return for its meal. Had I removed the fish, then I would have deprived the snake of its well-earned food and violated a law of nature in a more serious proportion. I should have known better in the first place than to expect satisfaction for the mere sake of curiosity.

Summarizing: In the first instance I did well; in the second, I was neutral. It was in the third where I, in my opinion, partly overstepped my jurisdiction in the kingdom. Considering all material aspects in their relation within the entire Cosmic realm, "complexity is of the lower, simplicity of the higher."



TOWER OF BABEL

One of the new models recently added to the Babylonian gallery of the Rosicrucian Egyptian, Oriental Museum. It is a representation of the Tower of Babel. The model is done to scale and is in color. It was built for the Museum by its staff artist, Oronzo Abbatecola, noted stage designer and artist. The design is after the reconstruction of the tower by the renowned German archaeologist, Robert Koldewey. Babylonians called the tower *E-Temen-An-Ki*, meaning "house of foundation of heaven and earth." Each of its several stages was of a different color corresponding to a planetary god. At the top was the actual temple, dedicated to the principal deity, Marduk.

(AMORC Photo)

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Rosicrucian Park, San Jose, California



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The Rosicrucian Order, existing in all civilized lands, is a nonsectarian fraternal body of men and women devoted to the investigation, study, and practical application of natural and spiritual laws. The purpose of the organization is to enable all to live in harmony with the creative, constructive Cosmic forces for the attainment of health, happiness, and peace. The Order is internationally known as "AMORC" (an abbreviation), and the AMORC in America and all other lands constitutes the only form of Rosicrucian activities united in one body. The AMORC does not sell its teachings. It gives them freely to affiliated members together with many other benefits. For complete information about the benefits and advantages of Rosicrucian association write a letter to the address below, and ask for the free book *The Mastery of Life*. Address Scribe S. P. C., in care of

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(Directory Continued on Next Page)

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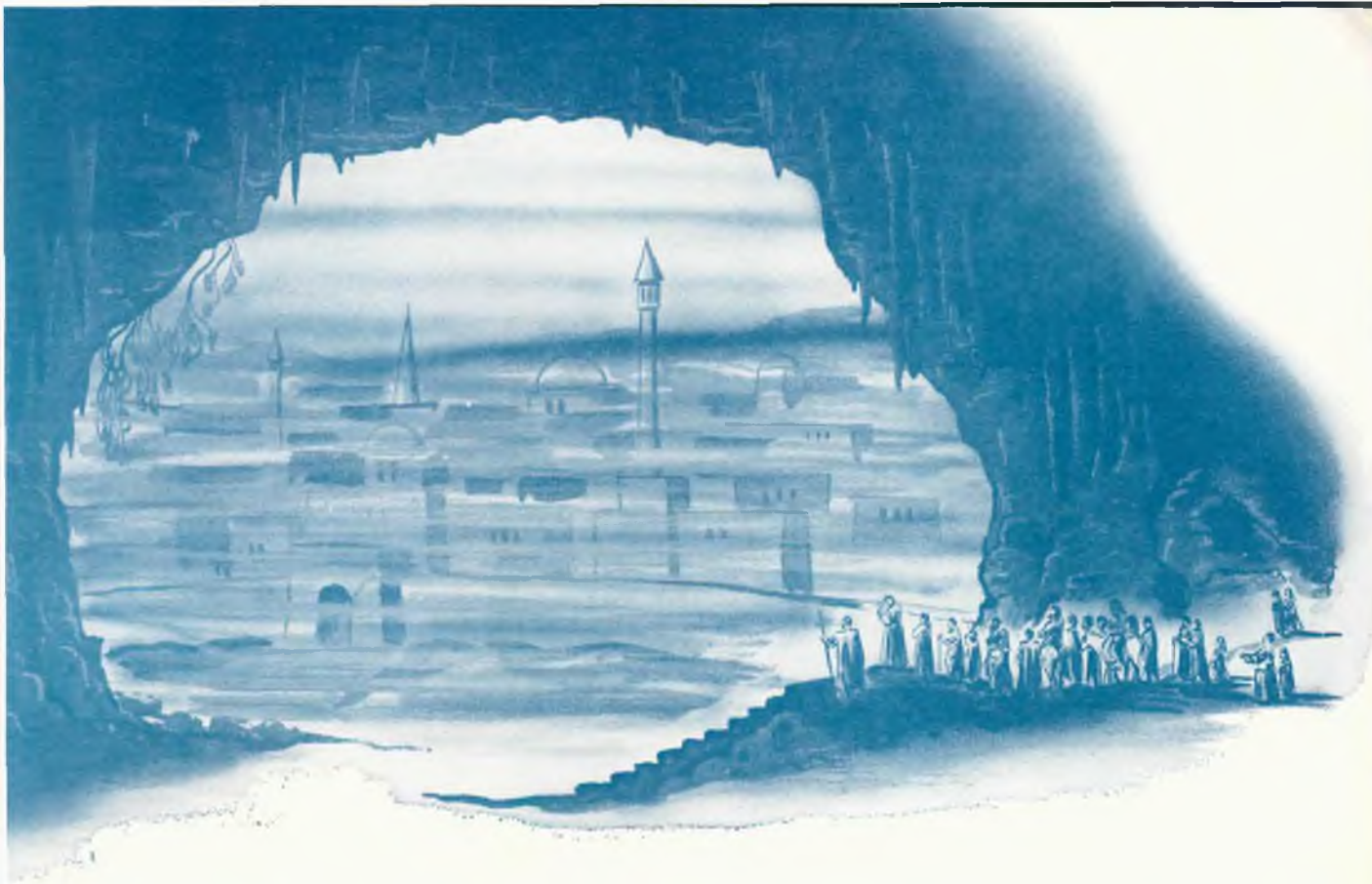
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Caracas:* Alden Lodge, Calle Norte 11, Carmen de Calcano, Master, Apartado 1611.
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